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From infancy an attempt is made to mold the child's features. The ears are pulled outward and the bridge of the nose is pulled upward to prevent a flat nose. A protuberant, prominent forehead is disliked; to prevent it, people play at bumping foreheads with the child. To elongate its neck the child is held under the chin when lifted up from its bath. After being dressed its limbs are pulled straight and it is wrapped around, to insure straight growth. A baby girl's nipples are squeezed to prevent her having a large bosom.

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Naming. It is believed that one's name can influence the course of life events; therefore the name of a child is chosen with care. Burmese personal names normally consist of monosyllables which are chosen in a rather complex manner. The thirty-three characters of the alphabet are traditionally divided into seven groups, each group corresponding to a given day of the week. The first syllable in a personal name begins with a letter which belongs to the group of letters assigned to the particular day of the week on which the child was born. Another syllable begins with a letter belonging to a day that is considered congenial to the day of birth. There is a tendency for the villagers to follow these rules only for the first syllable of the name. The terms in the name stand for qualities of character, physical beauty, various gems, wealth or prosperity. Boys' names usually denote strength, success or brilliance; while grace, beauty, tenderness and various precious stones are the most common meanings of girls' names. A son is never named syllable for syllable after his father, for this is considered disrespectful and an obstruction to each other's prosperity. There is also a tendency to avoid naming children after deceased relatives. Terms indicating large numbers, such as million, sometimes appear in the names of both sexes.

The name of the child is conferred rather informally by means of a feast to which the family invites relatives and friends in the village. Sometimes written invitations are sent on which the name of the child is announced. The feast takes place at home, where the invited guests bring gifts and may see the child. The only ritualized feature of this event is the washing of the child's hair, always done by an elderly person. This may occur, however, before the arrival of the guests.

Because of the significance and influence attributed to the personal name, it may be changed very readily and informally. If it is felt that ill fortune is in the offing, an announcement may be made in the village of the change of one's name.

Childhood nicknames as well as teknonymy are used in the village, but not to the exclusion of use of the personal name.

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Childhood. The children in Tadagale are generally indulged and their existence is more or less carefree, unencumbered by rigid discipline -- apart from inculcation of respect for elders -- until they are of educational age and considered capable of understanding the moral teachings of Buddhism. A male child is valued religiously, for at an early age he will be initiated into the monkhood as a novice. This brings great religious merit to his parents.

Children are valued for the economic help they render. This varies, of course, with family circumstances. But in the ordinary family of Tadagale, sons and daughters help from the age of nine or ten in tending cattle, getting firewood, and winnowing rice. Children are also looked upon as a kind of social insurance for old age.

23: Brant & Mi Mi Khaing E, I-5 (1949-1950)1951
AP1 Burma
Burmese AP4

A very close connection is believed to exist between mother and child during 853
the nursing period. Certain observances are necessary. For example, the mother 262
must not eat tomatoes at this time, for they may appear in the baby's stools;
for the same reason, she must abstain from green vegetables. Any falling out of
her hair during the nursing period is said to be caused by bubbles blown into [827]
her by the nursing baby. To prevent the milk supply from drying up, the nursing
mother avoids fruits of astringent quality, such as pomegranates and buds of the
banyan. She must also take care not to allow milk to fall on the floor and dry.

The Burmese baby is weaned very gradually, beginning at the age of nine 862
months to a year in most cases. This is facilitated by the mother's application of
some bitter substance to her breasts.

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pulled outward and the bridge of the nose is pulled upward, to prevent a flat 826
nose. A protuberant, prominent forehead is disliked; to prevent it people play
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name begins with a letter belonging to the group of letters assigned to the par-
ticular day of the week on which the child was born. Another syllable begins
with a letter belonging to a day that is considered congenial to the day of birth.
In the urban centers the tendency nowadays is to follow these rules only for the
first term in the name. The syllables of the name stand for qualities of character,
physical beauty, various gems, wealth or prosperity. Boys' names usually denote
strength, success or brilliance, while grace, beauty, tenderness, and various
precious stones are the most common meanings of girls' names. A son is never
named syllable for syllable after his father, for this is considered disrespectful
and an obstruction to each other's prosperity. There is also a tendency to avoid
naming children after deceased relatives. Terms indicating large numbers, such as
million, *lakh* (one hundred thousand), sometimes appear in the names of both
sexes. An interesting contemporary example is the comic strip heroine of a leading
Rangoon daily newspaper, Than Than, literally "Million Million."

The name of the child is rather informally conferred by means of a feast to 553